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DIVINITY.

THE GOVERNMENT OF GOD :

Substance of a Sermon, preached in the Methodist Episcopal Church, Elizabethtown, N. J., on occasion of the Public Thanksgiving proclaimed by his Excellency Isaac Williamson, Governor, on the 13th December, 1827.

BY THE REV. JOSEPH HOLDICH.

"The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad thereof. Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne."—PSALM xvii, 1, 2.

IT falls to my lot this day to perform a task, which to me is quite novel, and which on that account, as well as my incompetency, I should willingly have been exempted from. Illy, however, as I may be qualified for the task, the thing itself is so reasonable and proper, that I could not decline what has been urged upon me, and what seems to have been expected at my hands. Whatever imperfections, therefore, may attend the execution of it, I would fain hope that your candour and charity will excuse, especially when I assure you that I do most heartily approve of the custom of appointing a particular day for returning the people's thanks to Heaven for the blessings vouchsafed to us, and that if I fail in doing justice to the occasion, it shall not be for want of will, but of ability.

I thought I could not select a subject more suitable to the occasion, than the one contained in my text, which is, the government of human affairs, by the superintendence of a Divine Providence; a doctrine which has equal application to us, whether considered in our individual or national capacity. This doctrine is, however, involved in some degree of obscurity; for facts often transpire in the world which seem hardly consistent with any wise government whatever;—facts for which we cannot account, and which do not appear either to proceed from any good, or tend to produce any. Hence our text admits, that "clouds and darkness are round about him." Yet we are taught to look upon all these, unpromising as they may appear, as proceeding from infinite though inscrutable wisdom, and all tending to the accomplishment of some grand final event, which shall redound both to the glory of God, and the welfare of his creatures. Thus our text concludes with "righteousness," i. e. justice "and judgment are the habitation" or establishment, as it is in the margin, "of his throne."

Of this subject we shall proceed to take the following view.

I. We will notice the fact, that there is a system of divine government established in the earth.

II. We shall notice the leading characteristics of this administration.

III. Close with some remarks by way of improvement.

I. We shall notice the fact that "the Lord reigneth."

This doctrine has had the testimony of the wisest and best of men in all ages of the world, which itself is an evidence that it is in accordance with the common sense of mankind. This general sentiment could not have sprung up in the mind spontaneously; but must have grown out of such considerations and evidences, as are needful to establish the fact: and of some of these evidences we shall now proceed to take a brief view.

It is universally admitted that the world was formed by an infinite agent, possessed of competent attributes, and whom we denominate the DEITY. For the world could never have risen into existence of itself, since *nothing* never could produce *something*, any more than a thing can act before it exists. If it be granted that such a Being exists, then, we may pursue the same course of reasoning to establish the fact of his government, as is adopted to prove that he made the world at first. Thus we may argue *à priori*—proving the necessity of the effect from the existence of the cause. If the Deity possess infinite perfections, natural and moral, it is impossible that they should remain inoperative and dormant, since that would be all the same as not to possess them. A man who has eyes, and never saw, ears, and never heard, feet, and never walked, is, to all intents and purposes, blind, and deaf, and crippled. In like manner, justice, and wisdom, and power, never exercised, are mere non-entities;—their very existence implies operation. How then, and upon what should the perfections of Deity be employed but on that system of things which himself has contrived and framed, and upon those creatures whom he has endowed with rationality, and made responsible to himself? But we may arrive at a farther confirmation of this doctrine, by considering how these attributes operate in man, who possesses them only in a limited degree. For instance, what wise and good king and legislator, having founded a government according to the wisest and best system of civil polity, after all his pains to form the constitution for the common weal, committed the administration to one of inferior ability, or left it totally without a ruler? What wise and brave general, after having drawn up his forces in order of battle, and prepared for the engagement, withdrew from his army, and left the unskilful soldiery to move and fire at random? Or what prudent and skilful shipmaster, after having trimmed his sails, and set his vessel before the wind, let go the helm, and abandoned her to the fury of the clashing elements? And can we suppose that the Almighty, after forming this beautiful mundane fabric, and ordaining a constitution founded on the wisest and best principles, should abandon the government of it, and leave the whole in a state of anarchy and confusion? This seems utterly incredible; and we are, therefore, driven upon the conclusion,

that "the Lord reigneth" in the world, as surely as he created it.

But the more popular and satisfactory method of arguing is *à posteriori*, inferring the reality of the cause from the observable effects. Thus when we see an entire household of children and servants, all acting according to a certain established course, we infer that some one must be at the head of the family who possesses such qualities as are requisite to regulate their movements. When we see the moon and other planets all revolving round the centre of the solar system, with the utmost precision and uniformity, we know that there must be some invisible hand which *marks* their orbits, and guides them in their silent passage. And not less evidence have we of a divine government over the whole family of mankind: for we see all the principles of a wise and gracious government gradually developing themselves, in the course of human affairs. We see protracted and close concatenations of events going forward, and terminating in the accomplishment of such designs as make ultimately for the welfare of individuals and communities. We see that those occurrences which have portended evil rather than good, have eventually proved to have been ordained for wise and benevolent purposes. And we see that virtue and happiness, vice and misery, are invariably coupled together. This last, some have affected to doubt, but it is nevertheless a fact. Although the wicked may not be outwardly the most adverse in their circumstances, nor the good most prosperous; yet the former find a sting in their own hearts more dreadful than all possible adversity in this life, which mars all their comforts; and the latter have resources of happiness in their own bosoms, from which they draw as from an inexhaustible reservoir, far superior to any thing of a mere earthly nature; and therefore I again say, that virtue and happiness, vice and misery, are invariably connected. When we put all these facts and evidences together, and consider their concentrated force, who is there whose heart is so hardened, and whose mind is so blinded, as not to admit that the world is governed by a wise and benevolent Being, in whose administration "mercy and truth have met together; righteousness and peace have kissed each other?"

This view of the subject I confess is only metaphysical, being founded on the relation subsisting between cause and effect; and may therefore be deemed unsatisfactory. And yet I cannot but think that if it were followed out by an abler hand, and given more in detail, it might have a favourable influence on the mind of one who rejects the testimony of revelation; while the sincere and pious Christian would be delighted to find the truth of revelation so abundantly attested and confirmed by the evidence of facts around him,—facts which go to show that the economy of nature and the economy of grace, originated in the same wise and bene-

volent mind, and were achieved by the same Almighty hand. It is however to the sacred Scriptures that we must apply for our complete conviction of the truth before us. And these, by their plain and artless relation of *events*, and unequivocal *declarations* on the subject, will prove perfectly satisfactory to every one who admits of their divine authenticity. Here we read that individuals, communities, and nations, have been made the subjects of divine retribution for their crimes ; that the elements have confessed the energy of Heaven's mandate, and nature has yielded to the touch of his finger, in executing his just indignation upon his foes. Here too we learn that his goodness has not been less strikingly manifested to the pious, than his severity towards the wicked. For them, nature has departed from her wonted courses, the fire has forgot to burn, the lion to devour, the sword to slay, and death to receive his devoted victims. Here too we read, that it is God "who causeth it to rain upon one city, and not upon another ;" and that, he it is, who "turneth rivers into a wilderness, and the water springs into a dry ground, and a fruitful land into barrenness, for the wickedness of them that dwell therein." But why do I cite individual texts ? The whole Bible is full of this doctrine, and with a voice not to be misunderstood, it unites with all nature in proclaiming, "**THE LORD GOD OMNIPOTENT REIGNETH !**"

II. We shall now proceed to consider the general characteristics of his administration. The topics upon which we shall treat under this head are these four :—Its absoluteness, its universality, its mysteriousness, its justice. The two last are spoken of in the latter verse of our text, and are evinced in the course of events ; the two former are essential to his own nature, and the very existence of his government.

1. He reigns absolutely, i. e. without any dependance in any shape or form, upon any other being or thing. He exists independently,—he created the world independently, and he therefore reigns independently. For as there is nothing, but what was created by him, and for him, it follows necessarily that nothing can either dispute or share the government with him. And though he may choose to accomplish his pleasure by certain *instruments* or *means*, yet he could just as well dispense with them ; neither can the use of them imply dependance, because those very instruments are originally of his own creation.

The fact here laid down, however, gives no countenance to the exercise of unlimited power in civil governments ; for among men arbitrary and despotic sway is improper and dangerous. Improper, because there is no one who has any right to exert such authority over his fellow creatures, since all men are by nature equal. If individuals, by their own abilities, or incidental advantages, gain an eminence or distinction in society, let it be used for their own personal benefit and happiness ; but it certainly confers

on them no prerogative to govern others with unlimited sway ;—nor indeed to govern them at all, except by their own free choice and consent.*

But they are dangerous, as well as improper ; for the administrators may be incompetent, either in goodness, to consult the common weal, or in wisdom, to devise suitable plans, or in energy, to carry them into effect ; in any of which cases they would rule to a people's injury, rather than to their advantage. And if any man ever found who possessed all necessary qualifications, still human beings are liable to deteriorate. Too great elevation naturally tends to inflate the mind, to harden the heart, and to demoralize the man. Thus Saul, who had a "new heart given him," and was "among the prophets," became, after he was king of Israel, the Saul who presumptuously and sacrilegiously usurped the high functions of the priesthood. The pious, wise, and humble Solomon, who built the holy temple of the Lord, became the Solomon who wallowed in all the luxury and sensuality of his harem. But none of these objections can be urged against the independence of the divine government ; for the whole universe is God's property, and he has therefore a *right* to govern it. All the necessary attributes are his, and that in an unlimited degree ; and he is therefore *qualified* for the work. He is incapable of deterioration ; and therefore no *danger* is to be apprehended. He is "God over all," and "in him there is no variableness or shadow of turning." Thus the inherent infinite goodness of his own immaculate nature is a sufficient guarantee for the rectitude of his proceedings, and for the happiness and welfare of those who put their trust in him.

2. He reigns universally. And here is a remarkable difference between divine and human government. The powers of men are limited, and so must be their influence. In their persons they are local, and so must be their dominion ; for they cannot act where they are not ; nor can they be certain of the conduct of a proxy. But with the Deity it is otherwise. His powers are unlimited and illimitable ; and so is his influence. The broad eye of his omniscience comprehends all the affairs of the universe in a single glance. His person is circumscribed by no limits, but pervades all the regions of boundless space ;—his centre is every where, his circumference no where. His influence and dominion are co-extensive with the ubiquity of his person, relating to the whole, as though it were but the smallest part, and to each part as though

* It is my decided conviction, made up from my own little reading and reflection on the subject, that the government of the United States of America, in which the supreme power rests with the people, but is committed to the hands of those who are deemed most competent to the exercise of it, and who nevertheless are amenable to their constituents for their official conduct, is, of all others, the best adapted to the natural relation of men to each other. And wherever it can be established and maintained, as it is here, is at once the most just, and the most consistent with a nation's happiness and advantage.

it were the whole. The earth ;—“Who is it which removeth the mountains, and they know not ; which overturneth them in his anger ; which shaketh the earth out of her place, and the pillars thereof tremble ?” Nations,—who is it that appoints their rise and fall, but “the Most High, who ruleth in the kingdom of men, and giveth it to whomsoever he will ?” Cities,—alluding to their judicial calamities, he asks, “Is there evil in the city, and the Lord hath not done it ?” And individuals :—for as all general bodies are made up of particulars, if God preside over all, he must preside over each constituent part. He it is that rescues men from bondage, or leads them to judgment ; that marks the “bounds of their habitations,” that “holdeth the hearts of all in his hand, and turneth them whithersoever he will,” “causing the wrath of man to praise him.” “Even the very hairs of your head,” said our blessed Lord, “are all numbered ;” and “there falleth to the ground, not one sparrow, without the notice of your heavenly Father.”

It has been objected to all this, that the existence of moral evil is inconsistent with an absolute and universal sovereignty ; and that as the Deity, if he do reign, cannot but reign absolutely and universally, it would follow that there is no divine government at all. This objection loses all its force, when it is remembered that man is a moral agent, and that it would be not more at variance with his character as such, than with the purposes and designs of the Deity to determine his actions by coercion, since he seeks to be glorified by man’s voluntary obedience. Besides, the establishment of any empire does not necessarily imply the prevention of all crime ; if it did, we could prove without difficulty, that there is no civil government in Great Britain, or in the United States, nor indeed any where on earth, because crimes and outrages are so frequent in them all. But as when we see justice exacted of a criminal in any country, it convinces us, there is a sovereign power ; so when the wicked meet with the punishment due to their crimes either in this world or in the next, it convinces us that there is a God who ruleth in the earth, and who judgeth righteously. And herein all civil authorities are excelled, that while they, according to their very object and nature, can at most only punish the wicked, God does not only so, and that with abundantly more certainty and justice ; but he does also reward the righteous : for he will eventually “render unto every man according to his deeds.”

3. He reigns *mysteriously*. It has been alleged in objection to the doctrine upon which we are now treating, that many events transpire for which we can give no rational account, and which have every appearance of being unjust. We allow the fact, but it constitutes no objection to the doctrine ; because it is no more than from the nature of things we have reason to expect. The divine economy must be in accordance with the divine character ;

and as this is incomprehensible to man, so must that be also. If the plans of the government of God on earth, were all on a level with our own minds, and came within the narrow grasp of our dwarfish intellect, we should have strong ground to suspect that they were devised and carried into effect by a being of our own order. But is it to be expected that every peasant of a country, ignorant and far from the seat of government, should at once comprehend all the schemes of the administration? Or even those who are better informed, but have never been admitted to the cabinet or council chamber? And if such persons, because they could not see the design and end of every measure, should deny that there was any government at all, it would not be so presumptuous as the language of those who deny the doctrine in question, merely because they cannot grasp infinity. In every well constituted political system, there are several departments and various offices, all having their particular end to answer, and all acting in concert for the welfare of the community. Thus it is in the divine government. It is like an intricate piece of mechanism, comprising many springs, and levers, and cogs; whose outer works are moved by internal and invisible machinery, and the whole moving around "wheel within wheel," and spring acting upon spring, proceeds to accomplish the final object of the mechanist. Now should an uninformed person, on passing along, and seeing nothing but some of the more conspicuous parts, without knowing the principles of its construction, or end for which it was formed, pronounce the whole a piece of mere "flummery," you would say it proved only his want both of sense and modesty; —the faculties of the mind and qualities of the heart. Thus it is in regard to the divine economy on earth. However far the events around us may lie beyond the reach of our feeble ken, still we are bound to believe that nothing is done without reason, and no reasons subsist but such as contemplate the happiness of man and the glory of God. And when the whole drama is wound up, and the catastrophe is brought to pass, then it shall be fully seen that notwithstanding "clouds and darkness" enveloped the divine proceedings, and hid their intention from our sight, yet all were conducted in wisdom and justice;—"clouds and darkness were round about him; justice and judgment are the establishment of his throne."

4. This leads me to remark that he reigns *justly*: and as a Being of infinite goodness, and unerring justice, he cannot reign otherwise.

Whatever objections may appear to be against the truth of this assertion, they arise from not considering that in many cases we are scarcely able to judge with any certainty what would really be for the best; for many events which appeared the most untoward, prove eventually to have been the most favourable; whereas

those which at first blush raised our highest expectations, have ended only in our disappointment. For all the dispensations of Heaven, there are undoubtedly sufficient and *just* reasons existing in the divine mind : reasons which standing in immediate connexion with the happiness of man, perfectly harmonize with the character of the divine Being, and extend their mighty chain throughout eternity. Thus for instance, the death of a child may be the saving of a parent : the ruin of a man's fortune, the salvation of his soul. One of our English authors, in the language of poetic fancy, has described a case which would aid our conceptions on this subject. A chevalier, while travelling, stopt to quench his thirst at a spring of limpid waters, and while drinking, accidentally dropped his purse. After pursuing his way for a short distance, he discovered his loss, and immediately returned to the spring to seek it. On his arrival at the place, he saw there none but a decrepit old man, and of him the chevalier demanded his property ; and upon the old man's denying the possession of it, in a rage plunged his sword into his bosom. As he was proceeding to search for his purse, a little boy appeared, holding it in his hand. The chevalier was instantly horror stricken at the deed of hasty wickedness which he had performed ; but the voice of an angelic messenger broke upon his ear, saying, "Know thou, that this same old man slew that boy's father." This is, indeed, the work only of imagination ; but how frequently cases analogous occur in human affairs, it is impossible for us to say ; perhaps many more than we are aware of. But be they more or less, they destroy not the personal guilt of the perpetrator ; since that is determined by his own character and intention ; and as a skilful pilot will sometimes take advantage of an unfavourable wind which he anticipates, so God may use wicked persons to accomplish his just judgments, as he did Nebuchadnezzar to chastise the Jews, and their wicked posterity to crucify our Saviour. This subject is well illustrated by Parnell's instructive poem of the Hermit, who left for a time his cell,

"Far in a wild, unknown to public view,"

that he might ascertain, if possible, by actual observation, whether what had been told him was correct ; whether "vice did triumph, virtue vice obey." At first indeed what he witnessed tended to confirm the doubts which distracted his mind ; but the result was such as fully to justify the ways of God with man. And could we see all the *arcana* of providence, undoubtedly we should find wisdom, justice, and goodness, presiding over and directing all.

"Then taught by these, confess the Almighty just,
And when you can't unriddle, learn to trust."

These observations may be applied equally well to countries and communities, as to individuals. Those events which seemed most afflictive and grievous to a nation, have terminated in the

most happy results. Oppressions laid on a people with too heavy a hand, have been the means of bursting the chains of despotism, which for a long time had galled their necks. Had the British parliament been less severe in her exactions of her colonies, these United States, instead of their present happy and flourishing condition, spreading themselves out to catch the brightening glories of the latter day luminary, as he rolls in grandeur athwart our western hemisphere, and reposing in conscious security beneath the fair formed canopy of their own happy constitution, presenting a resting place for the weary, and a refuge for the oppressed, might for ever have remained nothing more than mere appendages to the British empire. Surely America, especially when she reflects on the means of her delivery, will join with me to say, "The Lord reigneth; let the earth rejoice, let the multitude of the isles be glad thereof: clouds and darkness are round about him; justice and judgment are the establishment of his throne."

III. I shall close with some remarks by way of improvement.

1. And this seems to me the most proper place for saying what I have purposely deferred till now, that the doctrine which I here propound, stands at an equal distance from fate on the one hand, and from chance on the other. These are the Scylla and Charybdis, the rock and whirlpool, by one or other of which almost all spiritual voyagers, who have not taken revelation for their chart, and faith for their compass, have made a fatal shipwreck. The truth takes a middle course between these two extremes. God has established the inanimate creation upon certain principles, which philosophers have, by common consent, termed "*the laws of nature*," and which determine its movements; so that each cause produces its corresponding effect, and this in its turn becoming also a cause, produces its subjacent effect. But man is made a moral agent, and as such his will is undetermined by the Deity, who having furnished him with all needful moral aids, requires him to make a suitable use of them.

"He gives us in our dark estate
To know the good from ill,
And binding nature fast in fate,
Leaves free the human will."

Neither yet is nature bound *so* "fast in fate," as to exclude contingency. The bonds of nature shall be loosed, and her laws reversed, when the Almighty bids it. The "sun shall stand still in the midst of the heavens, and haste not to go down for a whole day;" or he may "return backward ten degrees by the dial;" and the centre of gravity shall lose its attractive power when the Lord of nature bids the "iron" to "swim." And in the living world a decree of Jehovah may be recalled, and Nineveh shall be spared, for "God repented of the evil which he said he would do them; and he did it not," because they humbled themselves with fasting

and weeping and prayers before him. Yet these contingencies afford no countenance to the doctrine of chance, for they are conditional, foreseen, and all under the direction and control of Him, whose wisdom and power and goodness extend to all his works.

2. This leads us to observe, that the establishment of such a government is a matter of felicitation to the inhabitants of the world ;—“Let the earth rejoice, let the multitude of the isles be glad thereof.” If indeed the world were left to the casualty of fortuitous circumstances, how dreadful would be the condition of man ! Placed as we are upon a planet which is but one in the centre of a mighty system, which requires the exactest harmony in the movements of all its parts, we should be in everlasting danger of annihilation. An eccentric motion in one of the heavenly bodies would spread horrid discord throughout the whole ; planets rushing upon planets, worlds bursting upon worlds, would turn the whole universe into a scene of desolation and havoc and death. In the animal creation, the weak must submit to all the oppressions of the strong, without a single hope of redress ; those communities which had justice and truth on their side, must endure the scoffs and exactions of others, whom wickedness, or craft, or chance, or fate, had armed with greater power. But how different are circumstances, and how much more felicitous now ! “The Lord reigneth ; let the earth rejoice.” Not a volcano shall pour forth its eruptions, nor the ocean surpass its wonted bounds, nor the rain deluge the earth, without the permission of Him, who formed “the earth and the heavens, and all the host of them, by the breath of his mouth.”

Under the provisions too of his universal government, how secure is the safety of nations and communities ; especially of those who properly acknowledge his authority. True it is indeed, that we often see the righteous nations suffering from the unjust, and labouring beneath their oppressions. But then we know, that the greater their oppressions, the nearer they are to the dawn of liberty. For there is a point which oppression may attain, but beyond which it cannot pass. Her iron chariot having attained that mark, all that magnanimity of spirit with which the Creator has endowed man, is roused to opposition, and armed with all the energies of an immortal mind, placing a determined foot on that mark, he exclaims in stout defiance, “Hitherto shalt thou, and no farther :”—and forthwith the watchword of the people is—LIBERTY OR DEATH ! And when has Heaven refused its succour under those circumstances to such as humbly bowed to his will ? Often has God interposed most signally for the rescue of such, and achieved it by means apparently the most insignificant. The instances on the sacred page, are familiar to every reader of the Bible ; those who will not peruse it, may recollect the delivery of

Thebes from Lacedæmonian vassalage, and that a wolf and a piece of pork, were the contemptible means of rescuing Syracuse from the tyranny of Dionysius the younger. And in the struggle of this country for its emancipation, there have been no doubt instances of divine interposition not less signal and striking, which are familiar to the minds of my hearers, and which it is therefore not needful for me to rehearse. Suffice it to say, that we are this day convened to perform our part in presenting a nation's thanks to Him by whose merciful superintendence this country has been raised to such eminence among the nations of the earth, and now enjoys such various and distinguishing advantages. Surely if ever Heaven had any claims upon the gratitude of a people, it is upon this people. May it never be said of America, that she "rendered not unto the Lord according to the benefit done unto her."

3. Before I dismiss my subject, I will take occasion to observe, that the remarks we have made upon the government of God, bear equally upon our destiny as individuals. He reigns universally over each part as though it were the whole ; and as we are subject neither to fate nor chance, we each stand accountable to him for our conduct. Let the righteous, then, take encouragement, for the eye of God beholds their hearts, and his hand is ready to "supply all their wants, out of his riches in glory by Christ Jesus :" neither will he ever suffer "the righteous to be forsaken," either in this world or the next. But let the wicked take warning, for their crimes are registered in heaven, and shall be proclaimed to an assembled world in that day when God shall "judge the world in righteousness by that man whom he hath ordained." And if, in the present life, we do not see that difference between their respective conditions that justice seems to require ; yet there is a day of final settlement, when all shall be adjusted by an impartial hand ; and "every man receive according to that he hath done, whether it shall have been good, or whether it shall have been evil." "Then shall ye turn and discern between the righteous and the wicked ; between him that serveth God and him that serveth him not."

Finally :—I will close by reminding you of this truth never to be forgotten, that all the blessings we enjoy, whether natural, civil, or religious, are to be ascribed to the mediation of Jesus Christ in our behalf, without whom we should have received nothing—not even life itself ;—and through whom we receive all that we enjoy. He is the King who is placed on the holy hill of Zion ; by whom God rules the universe ; by whom alone he saves and blesses man, and by whom he will at last judge the world. And although it is but a cold compliment to the blessed Saviour thus to bring him at the end of a sermon, where he should be the leading theme ; to cast him into the back ground of the picture, where he ought to make the principal figure ; yet it is a point I would not willingly

omit, and I remembered the old adage, which we may apply in the present case—" Better late than never."

Wherefore, unto God Almighty, Father, Son, and Holy Ghost, the undivided Trinity, three Persons in one God, be equal and everlasting praises. AMEN.

BIOGRAPHY.

From the Wesleyan Methodist Magazine.

MEMOIR OF THE REV. JOHN TURTLE,

Late missionary to the Bahamas:

BY REV. ROGER MOORE.

THE late Mr. Turtle was born, June 9th, 1793, in the county of Suffolk. At an early period he was deprived of his father by death ; but the affectionate exertions of his mother were, under God, successful in making provision for him, and in bringing him up to the state of man. The papers which he has left refer entirely to the dispensation of divine grace towards him ; and from these I shall present some copious extracts.

In regard to his conviction of sin, and conversion to God, he says :—" In the year 1811, and on the 20th of April, the Lord was graciously pleased to open my eyes, and show me my awful state as a sinner. I saw, that, if I did not repent, I must for ever perish. The means by which this was effected, was a conversation on the subject of prayer. A youth, with whom I was acquainted, had, for some time, made a profession of religion ; and I was asked, whether he ever prayed ; to which I scoffingly replied, ' What should he pray for ? ' Though a stranger to vital godliness, the person who proposed the inquiry insisted on the necessity of prayer, especially in professors of religion. His arguments came with power to my mind. I was struck with silence, and filled with remorse and confusion, because of my own neglect of that duty; but, through the influence of shame, I said nothing to any one concerning my feelings. I resolved, before the Lord, to break off my sins, desert my ungodly companions, and devote myself to his service. My lot being cast among some pious members of the Methodist society, my seriousness was soon noticed, and every exertion was made by them to foster the good work which was begun in my soul. I have viewed this circumstance as an especial mercy from the Lord ; for, as my convictions were not of the deepest kind, and therefore might, but for the kind attention of my friends, have been lost, I was thus in danger of relapsing into my former condition. Being directed to the ministry of the word, I attended divine service. The first sermon I heard, so clearly unfolded my state to me, that I thought some person had informed the preacher concerning me. I became more deeply convinced of the depravity

of my heart ; and saw clearly, that He who searcheth the heart could not connive at sin in any of his creatures. The enormity of my sins was set before me, and every threatening of divine justice I conceived to be denounced against me. I stood guilty before God. At the same time, I saw that Christ was my only refuge, and faith in his blood the only condition of my salvation ; but the thought, that I had not such deep convictions of sin, and dread of the divine displeasure, as were essential to true repentance, kept me from putting my confidence in the sacrifice of the cross. Longing to have the work of righteousness effected in my heart, I prayed and fasted more frequently, and attended more diligently the means of grace. Often have I walked seven or eight miles in the evening, that I might hear the word of the Lord ; which I found to be the delight of my soul. When I heard of persons who had not been awakened so long as myself, and yet had found the pearl of great price,—the forgiving love of God,—doubts respecting the reality of the work of grace within me took possession of my anxious mind ; and these, with the longing desire I had to obtain the divine favour, created in me the deepest distress. I felt that sin was an intolerable burden ; and I resolved to agonize in prayer with God, night and day, till he should graciously speak peace to my soul. Blessed be his name ! I soon became a living witness that Christ hath power on earth to forgive sins. Having sought him earnestly, he mercifully revealed himself to my mind. Whilst I was silently lifting up my heart to him, and pleading the merit of my Saviour's death, in a moment I felt my burden of sin removed ; my conscience was at peace ; and joy unspeakable filled my breast. I had before experienced the gentle drawings of divine love, and had felt great delight in the service of God ; but never, till this time, was my soul so happy ; never was Christ so truly precious, nor did divine love so inflame my affections towards God and all mankind. I now exclaimed with the prophet, ‘ Oh Lord, I will praise thee ;’ and, with the poet, I sang,

‘ No condemnation now I dread.’

“ Some time after this I was assaulted by the enemy respecting the reality of the change which had taken place in me ; but I betook myself to prayer, and soon obtained a more full assurance of the divine favour. I laboured under an impression, almost from the time when I began to seek the Lord, that I was designed by God for the Christian ministry ; and whenever my mind was likely to be engrossed with worldly things, and turned from this great work, the impression became more powerful. My Christian friends used frequently to mention the subject of preaching to me ; and thought that, if I lived near to God, he would at length call me to be useful in his church. My first attempts to speak in the name of the Lord were received with approbation. My soul was blessed, and I was desired to continue my exertions, from a persuasion

that God had called me to the work. Feeling more powerfully the importance of so sacred an employment, I laid the whole affair before the Lord, earnestly imploring his direction ; and beseeching him, if it were not his gracious pleasure that I should be devoted to the Christian ministry, he would frustrate my purposes. He graciously took my cause into his hands, and opened my way to labour in his vineyard. In the year 1815, I was sent to travel in the Thetford Circuit, where I laboured one year and nine months ; when, by the Conference, I was appointed as a missionary to the Bahamas. This appointment I feel persuaded is from the Lord. For nearly three years my mind had been directed to the missionary field ; nor could I be satisfied until I resolved to yield myself to God, through the Conference, to be employed in that department of his work. My path of duty is clear. I see my way plain before me ; and my only desire is, to be more holy, humble, and zealous, that I may glorify God with my body and spirit which are his, and employ all my time and talents in promoting the salvation of my poor fellow sinners. Come, oh my God, and, by the powerful influence of the Holy Spirit, sanctify me to thyself, that henceforth I may be holiness to the Lord, may reflect thine image, breathe thy praise, live to thy glory, advance the good of mankind, die in thy favour, and reign in thy kingdom for ever !”

It was at the Conference of 1817 that Mr. Turtle received his appointment for the Bahamas. Whilst in London, preparing for his voyage, he received much spiritual good at the hand of the Lord, and experienced much help in his ministry. On Saturday, April 4th, he embarked on board the brig *Lively*, Mitchel master. From the captain, and the several ladies and gentlemen who were passengers, he received the most kind and polite attention. It may not be amiss here to introduce a few extracts from what he calls, “Remarks on his voyage to New Providence.”

“ Sunday, April 5th.—Towards evening I felt my spirits depressed for want of the means of grace ; and, whilst in this state, some persons knocked at my cabin door, whom I found to be a black woman, and a coloured lad, both natives of the Bahamas. They asked me to pray with them. I seemed in a moment to enter into the spirit of my duty, and spent some time in reading, speaking, and praying with them. They were very attentive and teachable, and expressed their thanks for my instructions. I spoke also to the carpenter on keeping the sabbath, and seeking the Lord. From these exercises I experienced much comfort.

“ Thursday, 16th.—We left the English Channel. On being informed of this circumstance, I was deeply affected. Oh Lord, if thou goest with me, all shall be well, and I shall be equally happy, both abroad and at home. Oh England ! thy climate and scenes are delightful ; thy manners and customs refined and noble ; thy

laws are good, and thy privileges great. Farewell, my native land, my loving relations, and kind Christian friends ! Oh my God, take me under thy paternal care, and succeed my important undertaking !

“ Sunday, 10th.—I preached to day on, ‘ Acquaint now thyself with God ;’ and, as usual, all were attentive. After I had concluded, the owner of the vessel thanked me for my sermon, and assured me, that he had not heard a sermon of which he approved so well, all the time he had been in England. I felt humbly thankful to God, and earnestly prayed I might be made a blessing to his soul. I long to be at the place of my destination.”

On the 14th of May Mr. Turtle landed at Nassau, where he laboured for a few weeks, until an opportunity offered of sailing to the Eleuthera circuit, to which he had been appointed by the Conference. The labours of this circuit, according to arrangements which he made on his arrival, were by far too severe for the strongest constitution. Being accustomed to a regular system of labour in the English circuit which he had just left, he drew up a plan for travelling his present circuit through every fortnight. Several of the places he found he could not visit on horseback ; nor, on account of the weather, could he always be conveyed in a boat : so that sometimes he has had to walk fifteen, twenty, or more miles, over dangerous rocks and heavy sands. These journeys, under the rays of a burning sun, with the ill accommodations afforded generally to preachers in that circuit, he soon found to be more laborious than he could endure. A painful swelling in the legs, which had also been experienced by some of his brethren before, from like exertions, accompanied with disagreeable sensations at the stomach, arrested him in his zealous progress, and confined him to his house. In the year following he succeeded me on the New Providence circuit. I had, for the purpose of bringing the black people under my more special notice, established prayer meetings at their houses, at which I always attended. Into the spirit of these meetings Mr. Turtle immediately entered, and promoted them always by his presence. Previous to his taking the circuit, several young gentlemen had become very regular in their attendance at our chapel ; and under Mr. Turtle’s ministry they became more particularly serious. Seeing this, he set about forming a new class, and happily succeeded in bringing some of them into society, who now are the ornaments and pillars of the Methodist cause in New Providence. This year he married ; and, with his excellent wife, agreeably to the appointment of the district meeting, went to Turk’s Island, to preach there, for a few weeks, “ the unsearchable riches of Christ.” From April, 1820, to April, 1822, he travelled in the Harbour Island and Abaco circuits. The labour which he there performed was not exceeded by that of any of his brethren ; and it is pleasing

to hear the people speak of his plans, and modes of doing them good. In 1822, he received an appointment to Jamaica ; but the previous exertions having so impaired his health, he was found to be an unfit subject for that climate ; and, through the imperative injunctions of the physicians who attended him, he was obliged to return again to the Bahamas. The exercises of mind occasioned by this circumstance were to him very painful. As Abaco was without a preacher, he went thither. In 1824, he received an appointment for Eleuthera, and in the year following for Turk's Island. This was his last appointment, and here his useful labours closed.

It is required of those who minister the word of life, that their lives correspond with the dignity of the sacred office. A missionary, as a minister of the gospel, is placed in a peculiar situation in the world. Holiness of life, and ability to discharge his difficult and arduous duties, are indispensably necessary for him. These qualifications were eminently possessed by the late Mr. Turtle. It may be said of him, that he dwelt in love. This was a conspicuous part of his character, and beautified and adorned the whole of his Christian walk. Having just views of the importance of the work in which he was engaged as a Christian missionary, he was always zealously affected in the good cause of his Redeemer. His exertions having greatly impaired his constitution, he was frequently a subject of very severe pain ; but it was only when imperiously necessitated by affliction, that he could be prevailed upon to desist from discharging the active duties of his office. Often has it been with difficulty that he could get to his pulpit ; and when there, not being able to stand, he has, on his knees, declared the word of life to the people. It was not in him to confine his labours, as a missionary, to the pulpit. He was instant in season, and out of season. None, I am confident, ever exceeded him in pastoral visits ; and none of the flock over which he was placed ever had to complain of him, that he passed by their habitations. Prayer meetings formed a prominent part in his plan for carrying forward the work of God. In these, if possible, he would himself be present, and take an active part ; nor, in attending these means of grace, did he despise the black man's hut. He was endued by the Father of lights with natural abilities of an exalted order. His mind was remarkably quick and fruitful ; and he was blessed with a peculiar ease and freedom in his delivery. As he conceived rightly of his important charge, so he indulged a thirst for useful knowledge ; and obtained, as far as the disadvantages of a missionary life will allow, an extensive share. Blessed with superior ability and zeal to promote the honour of the cause in which he was engaged, he took great pains to prepare himself for the pulpit ; and when he was there, he appeared as a workman that needed not to be ashamed, rightly dividing the word

of truth, and seldom labouring without effect. God, indeed, was with him; and gave him favour in the eyes of the world, and honour in the churches where he laboured. His name will be long remembered in the Bahamas.

In the last five days of his life, Mr. Turtle was unremittingly employed in preaching Christ. None who approached his dying bed were allowed to retire without being admonished, prayed for, or receiving some expressions from him declarative of the power of the gospel.

The following are some of the expressions which fell from his lips when he was laid upon the bed of death:—"Oh my friends, you have all been very kind. How good is the Lord, that hath put it into your hearts! You have denied yourselves, and forborne many things, that you might add to my happiness. I thank you for it. I hope the Lord will reward you. Oh, I love Jesus Christ! He is the fairest among ten thousand, and altogether lovely." Being affected to tears, and apparently much exhausted, he said, "Oh that my Master would give me power to preach him with my dying breath! I am going the way of all flesh, and it is all one to me, whether I die this night, or in the morning. My friends, you are standing around my dying bed. I shall leave you. I have been with you but a short time. I have, however, endeavoured to be a faithful minister to you. Live near to God, my friends. Serve him with all your hearts. Oh, live near to God! It seems to be his will to take me from you. You will then be deprived of your earthly shepherd; but remember the Shepherd of shepherds,—the great Head of the church. When I am gone, unite in prayer. It may please the Lord to send you another minister. I wish my funeral to be without pomp, and that I may be buried in the island, by the side of Mr. Moore's children. I abase myself in the sight of God; but I look forward with assurance, that the Lord will crown me with life and immortality, through Christ Jesus. I trust in him. He is the Rock, the Rock of ages. God is love." Addressing himself to his sorrowing wife, he said, "My Margaret, I have not even a sixpence to leave you; but I pray God that you may know him, love him, and serve him." A little while before his death he distinctly exclaimed, "Happy, happy, happy! Triumphant! My Father will receive me for his own." Thus died John Turtle, Aug. 16th, 1825, aged 32 years.

MEMOIR OF MR. RICHARD RILEY.

RICHARD RILEY, of worthy memory, was born in the year of our Lord 1791, in the Cherokee nation, near the junction of the Hightown and Oostenauley rivers. His father gave him a pretty good English education when young, and soon after he left school he was placed with a merchant in Kingston, E. Tennessee, where

his steady habits and attention to business, soon secured him the respect of his employer, and the good opinion of all who knew him. From Kingston he went to the Southwest Point, where he did business for some time for a Mr. Clark, a merchant of that place. After he left Mr. Clark, he entered into a copartnership with a Mr. Paine, at a place called the Old Garrison. Industrious, enterprising, and strictly honest, he soon gained the confidence of his customers, and discovered an aptitude and talent for business, rarely seen in young men of his age and opportunity.

Shortly after the commencement of the late Creek war, he removed to the famous Sauty Cave, a celebrated saltpetre establishment, which he superintended with such care and good economy, as to acquire a very handsome property in a short time. In this situation he was connected with men of the most dissolute and abandoned characters. He was not at that time a professor of religion, but he was, nevertheless, a lover of civil order and decorum, and frequently would he reprove the profane and licentious. Amiable and generous in his disposition, and always manifesting an interest for the welfare of the Cherokees, the eyes of the nation were now fixed upon Riley, as a man of integrity and uprightness, and as a proper person to be introduced into their national council. He was accordingly appointed a member of that body; and he discharged the duties of his office with general satisfaction to the nation. It was not long till he was made one of the principal chiefs, or, as some say, king elect, and was sent as one of the delegates from the nation to Washington city; where he was received and treated with great respect and marked attention; and was spoken of as a man of superior mind and very engaging manners. Perhaps no man in the nation, at that time, understood its interests better, or could support its claims with greater ability, than he could.

About this time all that part of the Cherokee nation, which then lay on the north side of Tennessee river, was ceded by treaty to the United States. After the survey of the lands, which had thus fallen into the hands of the whites, Riley still resided for some time at the Sauty Cave, Jackson county, Alabama, and soon became acquainted with the Methodist preachers, who embraced the earliest opportunity of planting the gospel in this newly acquired territory.

To them he readily opened his doors, and his house was ever after their welcome home. Shortly after he became acquainted with the Methodists, he removed from Jackson to Creek Path, in the lower part of the Cherokee nation; and as soon as the preachers were sent to the Jackson circuit, which is separated from the nation by the Tennessee river, Riley embraced the first opportunity to invite them into the nation. They went, and their labour in the Lord was not in vain. Riley joined society as a seeker the

first opportunity that offered, and soon after embraced religion, and lived and died in the faith that was once delivered to the saints. His health, which for some time had been very delicate, was evidently and rapidly declining when the writer of this memoir first saw him, which was in the summer of 1821. He was then thought to be in the incipient stage of the consumption. The symptoms which portended a fatal issue now made their appearance ; nor was he unapprized of his situation ; believing, as he did, that he inherited a predisposition to pulmonary disease, he had little, if any, hope of recovery ; but he looked with composure upon the decay of his earthly tabernacle, knowing that he had "a house not made with hands, eternal in the heavens."

His friends, and the nation generally, regarded his situation with the deepest solicitude and interest. They saw sinking from among them one of the brightest ornaments of their nation, and of the religion of Jesus. If prayers and tears could have saved him, Riley would have lived ; but he is gone ; the Lord hath taken him away, and we should say, Blessed be the name of the Lord. His disease took its course, and he continued to linger, and suffer with Christian patience and resignation to the will of his heavenly Father, until the 26th of April, 1824, when he closed his suffering scene, in the triumphs of victorious faith, and fell asleep in the arms of Jesus. In the last struggle, he lifted his dying eyes to heaven, and exclaimed, "My confidence in God is unshaken." These were his last words. He has left behind him an amiable and pious family. Sister Riley is a widow indeed, whose general character and uniform piety are acknowledged by all who know her. Her two daughters have embraced religion. Preaching is still continued at her house, where the ministers of Jesus will always find a home. This was the wish of her pious husband before he died, and she fulfils his dying request with a willing mind. Riley was truly the apostle of Methodism in Creek Path, and the missionary who was sent to that place was kindly received and gratuitously boarded at his house ; nor while the present generation lives, will his piety and devotion to the cause of God be forgotten ; nor can the Methodist preachers ever forget, or neglect, the affectionate and worthy family which he has left behind him ; no, never, while gratitude is the companion of the pious breast, will the missionaries who go to Creek Path forget the widow and the children of the man who once loved them and the cause of God so well. But he is above all praise ; for that God whom he loved so sincerely on earth, has taken him home to heaven.

MISCELLANEOUS.**THE EVANGELISTS AND JOSEPHUS.**

THE writings of Josephus, when taken together, and as a whole, directly tend to convince us of the truth of the gospel history. No man, I think, could rise from a perusal of the latter books of his *Antiquities*, and the account of the Jewish War, without a very strong impression, that the state of Judea, civil, political, and moral, as far as it can be gathered from the Gospels and Acts of the Apostles, is pourtrayed in these latter with the greatest accuracy, with the strictest attention to all the circumstances of the place and the times. We close the pages of Josephus with the feeling, that we have been reading of a country which, for many years before its final fall, had been the scene of miserable anarchy and confusion. Every where do we meet with open acts of petty violence, or the secret workings of plots, conspiracies, and frauds;—the laws ineffectual, or very partially observed, and very wretchedly administered;—oppression on the part of the rulers, among the people faction, discontent, seditions, tumults: robbers infesting the very streets, and most public places of resort, wandering about in arms, thirsting for blood no less than spoil, assembling in troops, to the dismay of the more peaceable citizens, and with difficulty put down by military force; society, in fact, out of joint. Such would be our view of the condition of Judea, as collected from Josephus.

Now let us turn to the New Testament; which, without professing to treat about Judea at all, nevertheless, by glimpses, by notices scattered, uncombined, never

intended for such a purpose, actually conveys to us the very counterpart of the picture of Josephus. For instance: let us observe the character of the parables; stories, evidently in many cases, and probably in most cases, taken from passing events, and adapted to the occasions on which they were delivered. In how many may be traced scenes of disorder, of rapine, of craft, of injustice; as if such scenes were but too familiar to the experience of those to whom they were addressed! We hear of “a man going down from Jerusalem to Jericho, and falling among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half dead,” Luke x, 30. Of another, who planted a vineyard, and sent his servants to receive the fruits; but the “husbandmen took those servants, and beat one, and killed another, and stoned another,” Matt. xxi, 35. Of a “judge which feared not God nor regarded man,” and who avenged the widow only “lest by her continual coming she should weary him,” Luke xviii, 2. Of a steward “who was accused unto the rich man of having wasted his goods,” and who, by taking farther liberties with his master’s property, secured himself a retreat into the houses of his lord’s debtors, “when he should be put out of the stewardship,” Luke xvi, 1. Of the “coming of the Son of man,” like that of “a thief in the night,” whose approach was to be watched, if the master would “not suffer his house to be broken up,” Matt. xxiv, 43. Of a “kingdom divided against itself being brought to desolation.”

Of a city or house "divided against itself not being able to stand," Matt. xii, 25. Of the necessity of "binding the strong man" before "entering into his house and spoiling his goods," Matt. xii, 29. Of the folly of "laying up for ourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal," Matt. vi, 19. Of the enemy who had maliciously sown tares among his neighbour's wheat, "and went his way," Matt. xiii, 25. Of the man who found a treasure in another's field, and cunningly sold all that he had, and "bought that field," Matt. xiii, 44. These instances may suffice.

Neither is it to the parables only, that we must look for our proofs. Many historical incidents in the Gospels and Acts speak the same language. Thus, when Christ would "have entered into a village of the Samaritans," they would not receive him; upon which his disciples James and John, who, no doubt, partook in the temper of the times, proposed that "fire should be commanded to come down from heaven and consume them," Luke ix, 52. Again, when Christ had offended the people of Nazareth by his preaching, they made no scruple of "rising up and thrusting him out of the city, and leading him unto the brow of the hill whereon the city was built, that they might cast him down headlong," Luke iv, 19; and, on another occasion, after he had been speaking in the temple at Jerusalem, "the Jews took up stones, to stone him, but he escaped out of their hands," John x, 31. Again, we are told of certain "Galileans whose blood Pilate had mingled with their sacrifices," Luke xiii, 1. And when our Lord was at last seized, it was by "a great multitude with swords and staves," Matt. xxvi, 47, as in a country where nothing but brute force could avail to carry a warrant into execution. So again, Barabbas, whom the Jews would have released instead of Jesus, was one "who lay bound with them that had made insurrection with him, who had committed murder in the insurrection," Mark xv, 7. And when he was at length crucified, it was between two *thieves*. Let us trace the times somewhat farther, and we shall discover no amendment, but rather the contrary; as we learn from Josephus was the case on the nearer approach to the breaking out of the war. Thus Stephen is tumultuously stoned to death, Acts vii, 58. And "Saul made havoc of the church, entering into every house, and, taking men and women, committed them to prison," Acts viii, 3. But when Saul's own time came, that he should be persecuted, what a continued scene of violence and outrage is presented to us! Turn we to the twenty-first, twenty-second, and twenty-third chapters of the Acts of the Apostles. It might be Josephus that is speaking in them. Paul, on his coming to Jerusalem, is obliged to have recourse to a stratagem to conciliate the people, because "the multitude would needs come together, for they would hear that he was come." Still it was in vain. A hue and cry is raised against him by a few persons who had known him in Asia; and forthwith "all the city is moved, and the people run together, and take Paul, and draw him out of the temple." The Roman garrison gets under arms, and hastens to rescue Paul; but still it is needful that he be "borne of the soldiers for the violence of the people." He makes his defence. They, however, "cry out, and cast

off their clothes, and throw dust in the air." He is brought before the council, and the "high priest commands them that stand by him to strike him on the mouth." He now, with much dexterity, divides his enemies, by declaring himself a Pharisee, and a believer in the resurrection. This was enough to set them again by the ears: for then there arose a dissension between the Pharisees and Sadducees; and such was its fury, that "the captain, fearing lest Paul should be pulled in pieces by them, commands his soldiers to go down and take him by force from among them." No sooner is he rescued from the multitude, than forty persons or more, "bind themselves by a curse to kill him," when he should be next brought before the council. Intelligence of this plot, however, is conveyed to the captain of the guard, who determines to send him to Cæsarea, to Felix the governor. The escort necessary to attend this single prisoner to his place of destination, is no less than four hundred and seventy men, horse and foot; and as a farther measure of safety and precaution, they are ordered to set out at the third hour of the night. All these things are in strict agreement with the state of Judea as it is represented by Josephus. And it might be added, that, independently of such consideration, an argument for the truth of the Gospels and Acts results from the harmony which prevails throughout them all.

But farther, a perusal of the writings of Josephus leaves another impression upon our minds,—that there was very considerable intercourse between Judea and Rome. To Rome we find causes and litigations very constantly referred. Thither are the Jews perpetually resorting in search of titles

and offices. There it is that they make known their grievances, explain their errors, supplicate pardons, set forth their claims to favour, and return their thanks. Neither are there wanting passages in the New Testament which would lead us to the same conclusion; rather, however, casually, by allusion, by an expression incidentally presenting itself, than by any direct communication on the subject.—Hence we may discover, for instance, the propriety of that phrase so often occurring in the parables, and elsewhere, of men going for various purposes, "into a far country."

Thus we read, that "the Son of man is as a man taking a *far journey*, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch," Mark xiii, 34. And again, that "a certain nobleman went into a far country to receive for himself a kingdom and to return," Luke xix, 12. And again, that the prodigal son "gathered all together, and took his *journey into a far country*," and there wasted his substance in riotous living," Luke xv, 13. And again, that "a certain householder planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and let it out to husbandmen, and went into a *far country*," Matt. xxi, 33. Moreover, it is probable that this political relationship of Judea to Rome, the seat of government, from whence all the honours and gainful posts were distributed, suggested the use of those metaphors, which abound in the New Testament, of "the kingdom of heaven," of "seeking the kingdom of heaven," of "giving the kingdom of heaven," and the like. All I mean to affirm is this, that such allusions,

and such figures of speech, would very naturally present themselves to a teacher situated as the gospel represents Christ to have been; and therefore go to prove that such representation is the truth.—*Blunt's Veracity of the Gospels and Acts of the Apostles.*

From the Wesleyan Methodist Magazine.

PIOUS JONATHAN.

IN a large and populous village, in one of the hundreds, or wapentakes, of Yorkshire, a few miles distant from a very populous town well known for the manufacture of cutlery ware, lived a poor, but honest and pious man, whose Christian name was Jonathan. He was an afflicted man; and much paralyzed by disease. He had a wife, and two or three children, whose chief dependance in life was upon his small earnings. Jonathan was patient, industrious, and persevering in his efforts to provide for himself and for his household; all of whom were content with homely fare. At the time the writer of this account knew him, about twenty years ago, he might be from forty to fifty years of age. Among other occurrences of his life, I distinctly recollect the following, which he related to me:—

During the time of harvest, while employed in gathering the fruits of the earth, he accidentally slipped from the top of a barley mow, and sprained one or both of his ankles; in consequence of which he was confined to his room and bed for some weeks. It is unnecessary to state, that, in the mean time, his family must have felt the loss of his weekly labour and income. His wife, on one occasion, went up stairs into his room weeping. "What is the matter?" said Jonathan; "what is distressing thee?" "Why, the children are crying for something to eat, and I have nothing to give them," was the affecting reply. "Hast thou faith in God?" asked

Jonathan. "Dost thou believe in his providence, and in his word? Has he not said, 'Bread shall be given thee, and thy water shall be sure?' Isa. xxxiii, 16. Kneeldown," he continued, "at the bed side, and pray to God. Tell him how thy children are circumstanced; that they have no bread; that thou hast nothing wherewith to buy them any; and I will also pray. Who can tell what God may do? He heareth prayer."

Jonathan and his wife mingled their prayers together. They made known their common wants to the Father of spirits; they pleaded his promises, and waited the result. Soon after a person came to the door with a loaf of bread. She came from a house in the immediate neighbourhood of Jonathan, the occupier of which was one of several branches of a family who were proprietors of very extensive iron works carried on in the village where Jonathan lived. The writer will not mention their names, although he could not do it but to their honour and praise. The family, generally, have long been distinguished for their opulence, and for the exercise of Christian benevolence. No sooner did the good woman receive the loaf of bread, than she ran to Jonathan to tell him how God had answered their prayer. "Now," said Jonathan, "before any thing else be done, kneel down at the bedside, and return thanks to God for having heard our prayer." She did so: they praised His name toge-

ther; and then ate their food with gladness, and with singleness of heart. Not many hours elapsed before another kind interposition of Providence presented itself. A second visiter brought them a joint of meat. When this was told Jonathan, he replied to his wife, "Aye! see! God is even better than his word! He promised *bread*, and he sends *flesh* in addition. Kneel down, and thank him again."

Reader, this is an unvarnished tale. There is no colouring in it. The writer might have employed his pen to set it off; but truth wants no colouring. It is best seen in its own light. Three lessons he would wish to teach thee, whoever thou art, from this simple narrative:—First, That thy chief dependence is upon God; and, from that consideration, learn to fear, and honour, and serve him. Sorrow and suffering are the portion of all: prepare to meet them. There is no friend on whom thou canst rely with implicit confidence but God. "Remember, now, therefore, thy Creator: thereby good shall come unto thee."

Learn, secondly, the importance and worth of prayer. We are taught in Scripture to ascribe an almost unlimited efficacy to prayer. We are encouraged in its exercise by many promises of acceptance and success. There is no religion without prayer, any more than there is life without respiration. Prayer was Jonathan's hope, his refuge, his salvation.

Learn, thirdly, the duty of thanksgiving to God for mercies received. "Were there not ten cleansed?" said Jesus Christ. "Where are the nine?" Only one of ten lepers was thankful to Him for curing their leprosy. Reader, be not an unthankful person. In every condition the Christian writes himself a

debtor to the Almighty; and therefore buries not the loving kindnesses of the Lord, either past or present, in the grave of a bad memory, as though the oldness of the date of any of them cancelled his obligations; but every renewed mercy he regards as a renewed indenture. "Bless the Lord, oh my soul," he says, "and forget not all his benefits." Perhaps it is not the least pleasing circumstance of Jonathan's conduct on the above occasion, that he would thank the Giver, before he would partake of the gift.

I will add one anecdote more of pious Jonathan. He had a relation in good circumstances, a few miles distant, whom he occasionally visited. He embraced an opportunity of paying a visit to that person on the same day on which he attended a religious meeting, observed, by the denomination of Christians to which he belonged, once a quarter. He made no secret of it to his relation; but said, "I am come to S— to attend a love feast." It so happened, that a party of friends dined with his relation that day, who were sufficiently forward to taunt Jonathan with his religion, and religious profession. Before he left the table, wine and ardent spirits were brought, and Jonathan was urged, and urged again, to partake. They had their design in this, which Jonathan perceived. He complied, and said, "Well, for once, I will drink like a beast." He took what he deemed sufficient, and then withdrew. "How so?" said one; "did not you say, you would drink like a beast? Methodists, I see, will not swear; but they will lie." "I am not chargeable with that," said Jonathan. "How does a beast drink? Just as much as nature requires, and no more. I have done so. Beware

you do not make yourselves worse than beasts." Jonathan left them to reflect upon the admonition. Reader, do not despise good men, though they be poor ; and learn

not to look upon the wine when it is red. "Who hath wo ? Who hath sorrow ? Who hath contention ? They that tarry long at the wine." J. K.

From the Imperial Magazine.

THOUGHTS ON KINDNESS.

"LOVE," says the apostle Paul, "is kind ;" that is, it displays itself not only in those extensive and conspicuous acts of benevolence, which we call generosity, but also in those minute and nameless efforts to oblige and accommodate, to promote the happiness and comfort of those individuals with whom we regularly associate. This appears to be the most precise idea of kindness.

Genuine kindness can be founded only on Christian love, on a delight in the happiness of our fellow-creatures ; and therefore it requires the heart to be purified from selfishness. It is true there are other principles in our nature, which may lead to a conduct kind in effect, though not in principle ; for,

"A foe to God was ne'er true friend to man ;
Some sinister design taints all he does,
And in his kindest actions he's unkind."

Yet it cannot be denied, that natural suavity and tenderness, particularly when aided by natural affection and interested motives, may make an unconverted man very amiable in his general deportment. But still the kindness which results from these partial and heterogeneous causes, must be variable and defective : when great sacrifices are to be made, when ingratitude or injurious treatment is to be encountered, their frailty will be discovered—nothing will then avail but the broad principle of divine love.

Heathen virtue instructs its dis-

ciples to return kindness for kindness ; but the gospel teaches us to "love our enemies," and, after the example of the great Benefactor of mankind, to be "kind to the unjust and unthankful." Religion does not, indeed, destroy our natural sensibilities ; for it permits us to feel the stings of ingratitude, and the wounds of insult : but our sensibilities, which it does not destroy, it subjects to a salutary control ; it teaches us to cover with the mantle of forgiveness a thousand trivial provocations ; and while it allows us, on some occasions, to feel and even to manifest indignation, it absolutely prohibits all vindictive and malicious feelings, teaching us to lean on every occasion to the side of candour and forbearance.

It is evident that kindness, real and unaffected, must form the basis of every thing that is amiable in the deportment. Wit, politeness, and learning, may embellish society with an artificial lustre ; but kindness imparts to it a charm, which is solid as it is fascinating : the former may attract the fancy and feast the intellect ; but the latter interests and pleases the heart. The whole world cannot exhibit a more lovely spectacle than that of a family, on whose hearts and conduct is impressed the "law of kindness ;" where each individual appears to lose sight of his own comfort, in his anxiety to promote that of others ; where kindness smiles in the countenance, glistens in the eyes, and vibrates on the tongue ;

where peevish remarks and angry exclamations are unheard ; where commands are delivered with mild good humour, and obeyed with unaffected cheerfulness. We shall have a more lively impression of the beauty of kindness, if, from the contemplation of a family like this, we turn our attention to another wherein opposite tempers prevail ; where the peevish grin, the sullen scowl, and the angry, stormy contention, bespeak the absence of love and peace, and the reign of discord : in such a house, we may indeed find all the superfluities and glitter that pride can suggest, and that wealth can purchase ; but we shall be convinced that these are but miserable substitutes for suavity of disposition ; if this be wanting, all the rest is empty, worthless decoration.

There are a thousand nameless ways of manifesting the amiable disposition we are recommending, which scarcely admit of being described, but which will be easily suggested by a *kind heart*. It must, however, be acknowledged, that some people's manners misrepresent their hearts : they have an unkind, or at least an unamiable method of exhibiting their kindness. If we need any direction on this point, we may obtain it in the speediest manner, by inquiring, how we should wish another person to behave towards ourselves. Now we shall discover, that we not only wish *our* kindness and good offices to be returned with suitable manifestations of gratitude, but we wish people to be indulgent to our mistakes and failings : we deem it hard and unjust to be punished for a mere infirmity ; and though we cannot refuse to have our real faults reprehended, yet we always expect that the honesty of reproof should be combined with the tenderness

of love : we love the individual that can sympathize with our sorrows and sufferings, and that continually endeavours to accommodate us, though sometimes at the expense of his own convenience. In this manner, therefore, must we conduct ourselves towards our fellow creatures.

"A man that has friends must show himself friendly." This is the only way to acquire and retain a friend ; for love only can love beget. Some men appear to have formed the idea of *forcing* their way through the world by violence, and hence a gentle and forgiving disposition they despise as pusillanimous ; they glory in a proud unsubmitting temper, which scorns to consult the feelings, or bend to the wishes of any. But such a person, wherever he is found, ought to be banished from civilized society, to herd with savages, to whom he is most nearly allied. A friend, he may rest assured, he will never possess ; for his heart is not susceptible of friendship : he may be flattered, but never beloved ; for though coercion and violence may compel involuntary submission, and make slaves ; kindness alone can conquer hearts, and secure attachment. Kindness will often subdue the most formidable animosity : for, "A soft answer turneth away wrath." Do you wish to conquer your enemy ? Attempt him not with hard language, and injurious or insulting treatment ; this will only exasperate his enmity, and make your separation still wider : but treat him with kindness, conduct yourself towards him as you would towards your friend ; and if he have a spark of generous feeling, it will be impossible for him to retain his hatred. Your conduct will be coals of fire heaped upon his frozen affections.

Selfishness is the greatest obstruction to the exercise of kindness ; for to be uniformly kind, requires a frequent sacrifice of our own convenience ; a selfish person will therefore find but few opportunities of evincing his amiable temper. He who is governed by selfishness, is actuated by an incessant desire to subordinate the interests and comforts of all other persons to his own : this detestable principle, in the more weighty transactions of life, would conduct its possessor to cruelty, injustice,

and oppression ; and in the confined, but diversified movements of the domestic circle, it would disgrace his conduct with every thing mean and disgusting. Nevertheless, the most selfish savage will be kind sometimes, when he happens to be pleased, or when he is prompted by natural affection, or sinister motives. And hence *uniform* kindness alone deserves the name of a virtue ; because that alone springs from the heart.

W.M. ROBINSON.

Rainton, near Thirsk.

PERSIAN ROSARY.

THIS is a beautiful compendium of oriental ethics, written by a Persian poet, whose name was Eddin Sadi ; who, about the middle of the thirteenth century, when the Turks invaded Persia, withdrew from his own country, and settled at Bagdad, for the purpose of prosecuting his studies. After experiencing much vicissitude of fortune, he returned home, and compiled the book just mentioned, which he completed in the year 1257. This book, we are informed, has been universally read in the East ; and has been translated into Latin, and into several modern languages. As our readers in general may not have access to the original work, which is divided into eight chapters, nor to the extracts from it, we shall here subjoin, both for their information and amusement, the following citations :—

1. Paradise will be the reward of those kings who restrain their resentment, and know how to forgive. A king, who institutes unjust laws, undermines the foundation of his kingdom. Let him, who neglects to raise the fallen, fear, lest when he himself falls, no

one will stretch out his hand to lift him up. Administer justice to your people, for a day of judgment is at hand. The dishonest steward's hand will shake, when he comes to render an account of his trust. Be just, and fear not. Oppress not thy subjects, lest the sighing of the oppressed should ascend to heaven. If you wish to be great, be liberal ; for, unless you sow the seed, there can be no increase. Assist and relieve the wretched, for misfortunes may happen to yourself. Wound no man unnecessarily ; there are thorns enough in the path of human life. If a king take an apple from the garden of a subject, his servants will soon cut down the tree. The flock is not made for the shepherd, but the shepherd for the flock.

2. Excel in good works, and wear what you please : innocence and piety do not consist in wearing an old or coarse garment. Learn virtue from the vicious ; and what offends you in their conduct, avoid in your own. If you have received an injury, bear it patiently : by pardoning the offences of others, you will wash away your own.

Him, who has been every day conferring upon you new favours, pardon, if, in the space of a long life, he should have once done you an injury. Respect the memory of the good, that your good name may live for ever.

3. In your adversity, do not visit your friend with a sad countenance; for you will imblitter his cup: relate even your misfortunes with a smile; for wretchedness will never reach the heart of a cheerful man. He who lives upon the fruits of his own labour, escapes the contempt of haughty benefactors. Always encounter petulance with gentleness, and perverseness with kindness; a gentle hand will lead the elephant itself by a hair. When once you have offended a man, do not presume that a hundred benefits will secure you from revenge: an arrow may be drawn out of a wound, but an injury is never forgotten. Worse than the venom of a serpent is the tongue of an enemy, who pretends to be your friend.

4. It is better to be silent upon points we understand, than to be put to shame by being questioned upon things of which we are ignorant. A wise man will not contend with a fool. It is a certain mark of folly, as well as rudeness, to speak while another is speaking. If you are wise, you will speak less than you know.

5. Although you can repeat every word of the Koran, if you suffer yourself to be enslaved by love, you have not yet learned your alphabet. The immature grape is sour; wait a few days, and it will become sweet. If you resist temptation, do not assure yourself that you shall escape slander. The reputation, which has been fifty years in building, may be thrown down by one blast of calumny. Listen not to the tale of friendship,

from the man who has been capable of forgetting his friend in adversity.

6. Perseverance accomplishes more than precipitation; the patient mule, which travels slowly night and day, will in the end go farther than an Arabian courser. If you are old, leave sports and jests to the young: the stream, which has passed away, will not return into its channel.

7. Instruction is only profitable to those who are capable of receiving it: bring an ass to Mecca, and it will still return an ass. If you would be your father's heir, learn his wisdom: his wealth you may expend in ten days. He who is tinctured with good principles while he is young, when he is grown old will not be destitute of virtue. If a man be destitute of knowledge, prudence, and virtue, his door keeper may say, Nobody is at home. Give advice where you ought; if it be not regarded, the fault is not yours.

8. Two kinds of men labour in vain: they who get riches, and do not enjoy them; and they who learn wisdom, and do not apply it to the conduct of life. A wise man, who is not at the same time virtuous, is a blind man carrying a lamp: he gives light to others, while he himself remains in darkness. If you wish to sleep soundly, provide for to-morrow. Trust no man, even your best friend, with a secret; you will never find a more faithful guardian of the trust than yourself. Let your misfortunes teach you compassion: he knows the condition of the wretched, who has himself been wretched. Excessive vehemence creates enmity; excessive gentleness, contempt: be neither so severe, as to be hated; nor so mild, as to be insulted. He who throws away advice upon a

conceited man, himself wants an adviser. In a single hour you may discover, whether a man has good sense; but it will require many years to discover whether he has good temper. Three things are unattainable; riches without trouble, science without controversy,

and government without punishment. Clemency to the wicked is an injury to the good. If learning were banished from the earth, there would, notwithstanding, be no one who would think himself ignorant.—*Brucker's Hist. of Phil.* by *Enfield*, vol. ii.

FULFILMENT OF PROPHECY.

THE SEVEN APOCALYPTIC CHURCHES.

From recent "Letters from the Levant."

THERE cannot possibly be placed on record a more striking example of the literal and circumstantial fulfilment of prophecy, than the instance of the denunciations directed against the seven Apocalyptic churches. The later events in the history of the world, the predictions of which profess to be contained in the writings of inspiration, are all cloaked in mystery, or couched in language which is impressive from its very obscurity. There is no circuitous style of allegory, and no dark forebodings dealt forth through the involutions of mysticism; the words of the prophet are plain, concise, and equally palpable in their enunciation and fulfilment. The accomplishment of some was deferred but a brief period from the moment of their declaration, while the more slow, but equally certain progress of the others, is at length completed.

1. EPHESUS.

As the chief strong hold of Christianity in the east, and that centre from whence its rays were most brilliantly disseminated, till “all they who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.”* Ephesus is first addressed by the evangelist: his charge against her is a declen-

sion in religious fervour,* and his threat in consequence a total extinction of her ecclesiastical brightness.† After a protracted struggle with the sword of Rome and the sophism of the Gnostics, Ephesus at last gave way. The incipient indifference, censured by the warning voice of the prophet, increased to a total forgetfulness, till at length the threatenings of the Apocalypse were fulfilled, and Ephesus sunk with the general overthrow of the Greek empire, in the fourteenth century.

A more thorough change can scarcely be conceived, than that which has actually occurred at Ephesus. Once the seat of active commerce, the very sea has shrunk from its solitary shores; its streets once populous with the devotees of Diana, are now ploughed over by the Ottoman serf, or broused by the sheep of the peasant. Its mouldering arches and dilapidated walls merely whisper the tale of its glory; and it requires the acumen of the geographer, and the active scrutiny of the exploring traveller, to form a probable conjecture as to the very site of the

* Nevertheless I have something against thee, because thou hast left thy first love, Rev. ii, 4.

† I will come unto thee quickly, and will remove thy candlestick out of its place, unless thou repent, Rev. ii, 5.

* Acts xix, 10.

"first wonder of the world." Nothing remains unaltered save the "eternal hills," and the mazy Cayster, the stream of which rolls on still changeless and the same.

No vestige of Christianity is preserved except the ruins at Ayasalook, whither many of the inhabitants of Ephesus retired at the time of its destruction, from their desolated and irreparable city.— After this period, Ayasalook suffered numerous vicissitudes during the wars of Timourlane and Solyman; but as its importance gradually died away with the departure of commerce and other causes, it at length fell to Time, the relentless conqueror of all, and now retains but a faint inscription on the page of history, and a mutilated skeleton of its edifices entombed in a sepulchre heaped around them by their own decay. It consists of about thirty or forty wretched houses, chiefly built of mud and broken marbles or fragments from the wrecks of Ephesus. Around it in every direction spread extensive ruins of former edifices, prostrate columns and desolated walls, while its castle in mouldering pride crowns the summit of a neighbouring hill; and these, together with the vestiges of a church dedicated to St. John, and the remaining arches of its splendid aqueduct, bespeak the former extent and importance of the widowed city.

The present inhabitants of Ayasalook are chiefly Turks and a few miserable Greeks, who have long forgotten the language of their nation, but retain the name of its religion, and earn a wretched subsistence by tilling the unhealthy plains beneath. The castle, erected about the year 1340, is now in total ruin, its tottering buttresses encompassing merely a mass of

overthrown buildings and heaps of decayed walls, imbedded in high rank weeds, where the chameleon and the green metallic lizard lie basking in the sun, and where the snake and the jackal find a secure and seldom disturbed retreat. Its summit commands a superb and extensive view of the plains of the Cayster, the site of Ephesus, the windings of the river, and the distant hills of Galessus and Pactyas. It is impossible to conceive a more depressing or melancholy prospect, on every side the speaking monuments of decay, a mouldering arch, a tottering column, or a ruined temple. Solitude seems to reign triumphant; the wretched inhabitants of the village are seldom to be seen save in early morning, or in the cool of the evening, when they sally from their muddy habitations to labour in the plain, which would be impossible during the burning meridian heat. Neither motion nor sound is discernible, save the cry of the sea bird on the shore, or the tinkling of a sheep bell amid the ruins: all, all is silence and decay. Ephesus is no more, and such is its modern successor. Thus all the wealth of Croesus, the genius of Ctesiphon, the munificence of Alexander, and the glory of Lysimachus, (to each of whom Ephesus was indebted,) have no other representative than the mouldering castle and mud walled cottages of Ayasalook!

2. SMYRNA.

To Smyrna the message of St. John conveys at once a striking instance of the theory I am illustrating, and a powerful lesson to those who would support the shrine of Omnipotence by the arm of impotency, and fancy they can soothe the erring soul by the balm of persecution, and correct its delusions by the persuasions of intolerance.

To this church is foretold the approach of tribulation, and poverty,* and suffering, and imprisonment;† while the consequence of their endurance is to add permanency to their faith, and to reward their triumphs with the crown of immortality.‡ Since the first establishment of Christianity at Smyrna, since the murder of Polycarp, down to the massacre of the Grecian patriarch, and the persecutions of to day, the history of Smyrna presents but one continued tale of bloodshed and religious barbarity; the sabre of the Ottoman promptly succeeding to the glaive of the Roman, in firm, but bootless attempts to overthrow the faith of "the Nazarene;" but centuries of oppression have rolled over her in vain, and at this moment, with a Christian population of fourteen thousand inhabi-

* I know thy works, and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

† Fear none of those things which you shall suffer: Behold the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days, Rev. ii, 9, 10.

‡ Be thou faithful unto death, and I will give thee a crown of life, Rev. ii, 10.

ants, Smyrna still exists, not only as the chief hold of Christianity in the east, but the head quarters from whence the successors of the apostles, in imitation of *their* exertions, are daily replanting in Asia those seeds of Christianity, which they were the first to disseminate, but which have long since perished during the winter of oppression and barbarism.

This fact is the more remarkable, since Smyrna is the only community to which persecution has been foretold, though to others a political existence has been promised. It would seem, however, that in *their* case, ease and tranquillity had produced apathy and decay; while, like the humble plant which rises most luxuriantly towards heaven the more closely it is pressed and trodden on, the church of Smyrna, in common with the persecuted tribes of every age and of every clime, has gained strength from each attack of its opposers, and triumphs to day in its rising splendour, while the sun of its oppressors is quickly gliding from twilight to oblivion.

(To be concluded in our next.)

RELIGIOUS AND MISSIONARY INTELLIGENCE.

GENERAL CONFERENCE.

The fifth delegated General Conference assembled in Pittsburgh, Pa., May 1, 1828, and continued its sessions until the 24th. From the agitated state of some sections of our church, on the subject of lay representation, and other matters connected with our ecclesiastical polity, it was anticipated by some that the conference would have a troublesome time; but though this perplexing subject was presented to the conference in the form of numerous petitions and memorials, it was happily disposed of with general satisfaction, under an almost unanimous

belief that the prayer of the petitioners could not consistently be answered. This belief, independent of all other considerations, was produced from the fact, that, perhaps not one tenth part of our people even wished for such a change; but the contrary. The imprudent methods which had been resorted to by many of those who had advocated the measure, their attacking characters, both the living and the dead, and using violent and inflammatory language, tended to weaken their cause, and to render their motives, as well as their arguments, suspicious.

That there are serious and well disposed persons strongly attached to the church, and who venerate her ministers and ordinances, who wish for a change, we entertain no doubt, and that they are equally sincere with others of their brethren who adhere to opposite sentiments, cannot be questioned. For all such we feel something more than mere respect. We hope, however, that the doings of the present conference will tend to heal hearts that have been lacerated, and to unite those who were at variance.

It is not possible for us to enter into a full detail of the acts of the conference. We shall however, give extracts from some of the most important reports, referring our readers to the *Christian Advocate* and *Journal*, and to the revised edition of the *Discipline* now publishing, for a more full account.

**EXTRACT FROM THE REPORT ON
MISSIONS.**

THE committee on missions beg leave to report :—

1. That they have examined, as far as their time will permit, the quadrennial report of the society referred to them by the conference, comparing it with the several annual reports of the treasurer, and find that it is correct, and that the amount received during the past four years, into the treasury, is \$22,163 81 Paid during the same period 25,701 53

Paid more than received 3,537 72

From this statement, it will be perceived, that for the energetic prosecution of the missionary enterprise, plans for the increase of funds must be adopted and pursued with vigour and unanimity.

2. The committee have had under their consideration, that part of the address of the bishops, which relates to the appointment of a missionary, or missionaries, to *Liberia in Africa*, and to *South America*.

To the former place, it appears that many of our own people of colour have emigrated: that they have formed themselves into a church, adopted our doctrines and discipline as the rule of their faith and practice; and, as an evidence of their desire for instruction, have sent for our books; and also that some benevolent individuals have made donations specifically

for the support of a mission to that place. From these and other considerations which might be urged, the committee recommend the adoption of the following resolution :—

That the bishops be, and hereby are requested, so soon as practicable, to select a suitable person or persons for a mission to *Liberia*, in Africa, and to draw on the treasurer of the *Missionary Society* for its support, according to the requisitions of the above constitution.

3. In respect to *South America*, though some openings have presented themselves in this interesting portion of our country, for missionary labour, the indications of Divine Providence for the immediate establishment of a mission there, promising a successful issue, have not been as clear as in the former case. The committee, nevertheless, are of opinion, that this place ought to be kept in view as a suitable place for missionary labour; they therefore recommend the adoption of the following resolution :—

That, regarding the whole world as the field of our labour, it be, and hereby is, made the duty of the bishops to obtain all possible information respecting the state of things in South America, with a view to the ultimate establishment of a mission there; and that whenever, in their judgment, it shall be practicable and expedient to send a missionary, or missionaries, to this place, they are hereby requested to select a suitable person, or persons, and to notify the managers of the missionary society, at New-York, of their wishes and readiness to establish such a mission, and of the probable expenses to carry it into effect: and if the said managers authorize the draft to that amount, the appointment shall be made.

4. In the prosecution of their duty, the committee have found, that while some of the annual conferences have done much in aid of the missionary cause, others have done but little, and some nothing at all.

5. Considerable inconveniences having arisen from the manner in which drafts on the treasurer of the *Missionary Society* have been disposed of, the committee recommend the adoption of the following resolution :—

That in all places where drafts are drawn in favour of any mission, if there be funds in the possession of any aux-

iliary conference missionary society, where such mission is established, the drafts for the support of the mission be paid from said funds: if there be no auxiliary society, and there be money belonging to the book concern, the book committee, or presiding elders, or preachers, shall pay the missionary drafts from the book money which may be in their possession; which drafts, when paid, shall be transmitted to the treasurer at New-York; and in no case, where any such moneys are at command, shall the drafts be sent to the treasurer in New-York to be paid.

6. In reviewing the missionary cause, the committee have been much gratified to learn, that the Missionary Society of the Methodist Episcopal Church, within the bounds of the Philadelphia conference, though not auxiliary to the Missionary Society of the Methodist Episcopal Church, is doing much for the support of this great and sacred cause.

During the past four years, as nearly as can be ascertained, this society has paid about four thousand dollars for the benefit of Indian missions. The committee therefore recommend the adoption of the following resolution:—

That this conference, duly appreciating the benevolent exertions of the Missionary Society of the Methodist Episcopal Church, within the bounds of the Philadelphia conference, in promoting the cause of missions, with a view more effectually to concentrate the energies of the church in this good work, respectfully suggest to the officers and managers the propriety of connecting the society as an auxiliary to the Missionary Society of the Methodist Episcopal Church: but if they do not see fit thus to become auxiliary, they be requested to pursue similar measures to those above recommended to the other annual conferences.

Some amendments having been recommended by the Board of Managers to the Constitution, they were adopted by the conference, the principal of which are embraced in the following articles:

Art. X. It is recommended that within the bounds of each annual conference there be established a conference missionary society, auxiliary to this institution, with branches, under such regulations as the conferences

respectively shall prescribe. Each conference missionary society shall annually transmit to the corresponding secretary of this society a copy of its annual report, embracing the operations of its branches, and shall also notify the treasurer of the amount collected in aid of the missionary cause, which amount shall be subject to the order of the treasurer of the parent society, as provided for in the eleventh article.

Art. XI. The treasurer of this society, under the direction of the board of managers, shall give information to the bishops annually, or oftener, if the board judge it expedient, of the state of the funds and the sums which may be drawn by them for the missionary purposes contemplated by this constitution. Agreeably to which information the bishops shall have authority to draw upon the treasurer for any sum within the amount designated, which the missionary committee of the annual conferences respectively shall judge necessary for the support of the missionaries and of the mission schools under their care. Provided always, that the sums so allowed for the support of a missionary shall not exceed the usual allowance of other itinerant preachers. The bishops shall always promptly notify the treasurer of all drafts made by them, and shall require regular quarterly communications to be made by each of the missionaries to the corresponding secretary of this society, giving information of the state and prospects of the several missions in which they are employed. No one shall be acknowledged a missionary, or receive support out of the funds of this society, who has not some definite field assigned to him, or who could not be an effective labourer on a circuit.

Art. XII. In all cases of the appointment of a missionary, the name of such missionary, and the district in which he is to labour, together with the probable expenses of the mission, shall be communicated by the bishop or the mission committee of each annual conference, to the treasurer of this society, that a proper record of the same may be preserved.

Art. XIII. The board of managers shall have power to pay over at their discretion from the funds of the missionary society any sum or sums not exceeding \$700 per annum, to support the Indian missions in Upper Ca-

nada, whenever the Canada conference shall have become a distinct and independent church, according to the provisions already made by the general conference.

REPORT OF THE COMMITTEE ON EDUCATION.

The committee on education, beg leave to report the following, as the result of that share of attention they have been able to pay to the subject:

The present state of the schools, under the patronage of the several annual conferences, is, according to the information received, as follows:—From the Canada conference we have had no official information. The Philadelphia, Baltimore, Tennessee, Holstein, and Missouri conferences have reported, that they have founded no seminaries, under the patronage of their respective conferences, but most, if not all of them, have paid some attention to the subject, and manifested their interest in it, so far as to appoint committees, to make inquiries into the expediency and practicability of commencing and succeeding in this work. Some of them are expecting to do something soon; others have little prospect of any thing, for the present. The Holstein and Missouri conferences especially are young and feeble; and it could not be expected they would be able, under existing circumstances, to accomplish much. The Baltimore and Philadelphia conferences are large, and possess a good share of wealth and influence; and we cannot but hope, they will ere long rouse up their energies, and bring into requisition their ample means, to promote the noble purpose of founding seminaries of learning. And we believe they are not altogether asleep, on this subject. They may yet set an example for those who were before them, in the commencement of this work. A society has already been formed within the bounds of the Baltimore conference, for the express purpose of making provision for the education of travelling preachers' children; a work in which every friend of our church will, no doubt, wish them much success. The Tennessee conference is contiguous to Augusta college, and will probably, for the present, give most of its patronage to that seminary. The Missis-

sippi conference has under its patronage a female academy, in the town of Washington, state of Mississippi, called the "Elizabeth Female Academy," in honour of Mrs. Elizabeth Greenfield, who founded it, by presenting a building for this purpose, worth three thousand dollars, and a lot of land. The expenses of a scholar are about two hundred dollars per annum, which affords an income more than sufficient to support three teachers. The character of the school is decidedly religious; and, within two years past, it has been favoured with a gracious revival. And another institution, of a similar character, has been commenced, and is in a state of forwardness, in Tuscaloosa, state of Alabama. We have a very good report from the Illinois conference. Notwithstanding the newness of the country, and the youth of the conference, it has commenced two institutions, one in Green county, the other in St. Clair county, state of Illinois. The building for the former is already considerably advanced, and in rapid progress; and the latter has a lot of land, and something subscribed for the building. Both of these are settled on trustees, for the Methodist Episcopal Church.

The Ohio and Kentucky conferences have united their patronage in favour of an institution, called "Augusta College." This promising institution is situated in the town of Augusta, a flourishing and healthy village, on the south side of Ohio river, in the state of Kentucky, about forty miles above Cincinnati, containing about seven hundred inhabitants. The college was chartered in 1822, and went into operation the next year; and has ever since been constantly advancing. The charter is ample, and the course of education liberal. In connexion with the college, are a preparatory school, or an academy; and also a primary school, all under the same board of trustees. Tuition, for the college, fifteen dollars; and for the academy, twelve dollars per annum. Board, one dollar and fifty cents per week. The funds, including buildings, amount to about thirty thousand dollars; besides a respectable library, and philosophical apparatus. Number of students, 130, or 140, and increasing. The three lower classes are already formed, and a senior class, it is expected, will be formed.

the next session; and the first commencement will be held, one year from next August. The present faculty are a president and three professors for the college, proper; besides a preceptor, and an assistant teacher, in the academy; and a teacher for the primary school. The character of the students, in this college, is generally religious; and God has graciously visited them of late with the outpourings of his Spirit, and the good work still continues.

Madison College, established in 1826, is under the patronage of the Pittsburg annual conference. It was chartered by the legislature of Pennsylvania, in 1827, and is situate in the borough of Union Town, Fayette county, immediately on the great national road. The surrounding country is remarkable for its beauty, fertility, and healthiness. The present buildings, which are in good repair, will accommodate about 150 students. The trustees of the college, forty in number, reside in four different states. There are established, in this college, five regular professorships, all of which are supplied with instructors, whose operations are aided by other tutors. At the close of the first session in this college, the professors and tutors had under their care 107 scholars, 45 of whom were engaged in studying the languages, and the corresponding branches of a collegiate education. The number of students is rapidly increasing, and the prospects of the institution, at this date, augur well. Good boarding, including fuel and lights, can be had at \$1 25 per week. The price of tuition varies from eight to twenty dollars per annum. The institution is still in its infancy; but, judging from present appearances, it is destined to contribute its share of instruction to the rising generation. The establishment is not in debt. A grant of \$5,000 was obtained from the legislature, at its last session. The faculty and board of trustees feel confident, that nothing but prudence and energy are necessary to secure final success.

The Virginia conference has, for two or three years past, been making arrangements to establish a college. A committee has been appointed to superintend collections, and to select a place for its location. The interest on the subject is considerable, and the prospect of ultimate success is flatter-

ing. Six thousand dollars have already been subscribed; and it is expected the conference, at its next session, will adopt effective measures to accomplish the contemplated object.

Tabernacle Academy is under the patronage of the South Carolina conference. It is situate at Mount Ariel, Abbeville district, S. C., and has been in operation eight years, and was incorporated four years since, by the legislature of the state. Besides two academy edifices, it has a capital of from seven to ten thousand dollars, which is increasing, by the solicitations of two agents, who have been appointed by the conference to obtain funds. This school has a male and a female department, with two teachers in each, who have under their care 140 scholars. Young men who contemplate entering the ministry, are here instructed in literary studies, preparatory to that work; and it is contemplated, as soon as funds will permit, to educate the children of travelling preachers gratuitously. The school has been favoured with three extensive revivals since its commencement.

The New-York conference has a seminary, in New-York city, which was incorporated in 1818, with the privileges of an academy. It has a male and female department, with an average number of eighty or ninety students, mostly belonging to the city. The school, from its location, and other circumstances, does not promise much to the general interests of the conference. There is also at White Plains, within the boundary of this conference, and under Methodist influence, though not formally recognised as under the patronage of the conference, an academy, which is represented as flourishing. It is thought, however, that there is a lack of interest and zeal on the subject of promoting literature, among many, of both ministers and members, in this conference; though some of them manifest a deep interest in this work, and would doubtless unite with their brethren, in any laudable measures, to advance the cause of science among us.

The Genesee conference, a vigorous and growing member of our connection, possesses advantages, from the wealth, growth, and enterprise of the country embraced by it, rarely to be met with. Of these advantages she

has availed herself, by a zealous, and, thus far, successful effort, to establish and support a literary seminary, in the town of Cazenovia, Madison county, N. Y. This was incorporated about four years since, and has property and funds, in buildings and on subscriptions, to the amount of from fifteen to twenty thousand dollars. The number of scholars now in school about seventy, one third of whom are pursuing classical studies. A new and additional building is now erecting, four stories high, thirty feet wide by seventy in length. There are two male teachers, and it is expected a female teacher will be added in the course of the present season. Whole expense for board and tuition per annum, about eighty dollars. The school is under a pious influence, and a large minority of the students are pious.

The Maine conference was a scion taken, but four years since, from the New England conference. But it has taken deep root, and has had a vigorous growth, and been greatly blessed of God. It has been particularly favoured, by a donation of a benevolent individual, which has laid the foundation for a promising literary institution, incorporated under the name of "The Maine Wesleyan Seminary." In this seminary, a regular and an enlarged course of an English education is to be pursued, besides classical studies; and connected with this, agriculture and the mechanical arts are attended to, by which the students not only enjoy a healthful exercise, and contract habits of industry, but also are enabled, in numerous instances, to meet a part or the whole of the expense of their education; and it has been officially stated, by the principal of that seminary, that this could be done, and had been done, without retarding the student essentially in his advancement in his studies. This institution has, in its executive, official board, a mechanical agent, an agricultural agent, a principal of the literary department, and one or two assistants. The number of scholars is 140, forty of whom are engaged in the mechanical and agricultural departments. The price of board, for those who board in the institution, is one dollar per week—tuition, twenty-five cents per week. This seminary too, is of a religious character, and has all the guards necessary to secure the mo-

rals and good habits of the scholars. Some measures have also been recently taken by this conference, to establish a school in connection with this seminary, for the education of the children of itinerant preachers; and, from the known enterprise of the conference, and the spirit that prevails in it, we cannot but hope they will succeed.

The New-England Conference has under its patronage, and in successful operation, a flourishing institution called the Wesleyan Academy, situated in Wilbraham, Mass. This institution holds a charter from the state, and has been in operation since Nov. 1825. It was originally designed to connect a department of industry with the school, in the branches of agriculture and the mechanic arts. This design is still maintained, and has been partially accomplished. A small farm is connected with the institution, on which the students, in the summer season, recreate and exercise themselves, and are enabled also to earn something towards defraying their expenses. One mechanicks' shop will probably be erected the coming autumn, and others as funds and circumstances will permit. The present funds, including buildings and farm, amount to above \$25,000. There is a male and a female department, in which the common and higher branches of an English education, the Greek and Latin classics, the French language, and the ornamental branches, are taught. Prices of board and tuition, including room rent, washing, &c, about eighty dollars per annum. The strictest care is exercised over the scholars who board in the institution, out of school as well as in, so that the morals of the pupils are safe—more so, indeed, than they can be in many instances at home. And what is still more encouraging, the great body of the scholars, amounting to more than a hundred in the whole, are pious. Once and again the gracious and special visitations of God's Spirit have been experienced there, evincing by incontestable evidence the divine approbation.

In review of the whole, we find the efforts and successful operations in different conferences to promote the cause of literature and science, have increased very considerably since the last General Conference. There are now six or seven promising institu-

tions in successful operation, two of them having college charters, namely, Madison college and Augusta college, which are already prepared to take students through a regular course, and confer on them the ordinary degrees and literary honours of such institutions, and hold out encouragements and assurances that authorize us to recommend them to the patronage of our friends. Other institutions are advancing to the same standing, and several more are contemplated, and will probably soon be put into operation. And it is a matter that ought to be noticed as calling for special gratitude to God, that revivals of religion have been so frequent in our literary seminaries. And this, too, ought to stimulate our people to encourage and patronize these institutions. If God smiles on our undertakings shall we not proceed? We have reason, indeed, to think that the minds of both ministers and people are more awake to this subject than heretofore. The importance of literary institutions is more generally felt than formerly, and a greater and more general disposition to aid in this work, is manifested. But we are still too much asleep on this subject. We are in danger of not keeping up with the improvements of society. If we should fail of contributing our share in this work, we should not only fall short of our obligations to society in general, but to our own church in particular. The subject of education ought to be considered of special importance and of special interest to Methodist preachers, both as it respects their own usefulness and the interests of their families. We do not indeed profess to educate young men and train them up specifically for the ministry. But it will be readily seen, that, as our ministers are raised up mostly from among ourselves, their literary character will vary according to the general character of the church.

We said this subject was of special interest to Methodist preachers' families. We wish this to be deeply impressed on the minds of all, and we could wish every conference would by some means make provision for the education of the children of itinerant ministers. The changeable and uncertain life of a travelling minister, the duties which call him so much from his family and domestic concerns, all

show the almost imperious necessity of such a provision. Posterity will hardly suppose we have conferred a great favour upon the world, if, in our zeal to benefit others, we suffer our own children to grow up uneducated and unrestrained, a disgrace to the gospel we preach, and a reproach to their parents. If we would save the itinerant plan from falling into deserved disrepute, we must see to it, that our children be not neglected in their moral culture and literary instruction. What would be the best course to make provision for their education, is difficult to determine; perhaps, funds might be raised for our literary institutions, in the character of stock, the avails of which should be appropriated, for any given time, to this specific purpose,—Such a plan might meet with success. Then any minister from his own funds, and with the aid of such friends as might be disposed to aid him, could obtain sufficiency, perhaps, to meet the wants of his own children, and at the same time contribute something towards the prosperity and permanency of our institutions. And it is also respectfully submitted to this conference, whether, after the burden of the present debt against the book concern is discharged, it would not be well to appropriate the avails of the Christian Advocate and Journal to this desirable object. Such a course might secure an interest for the paper on the part of the preachers that would greatly increase the number of subscribers, and thereby not only the pecuniary interest of the establishment, but also its immediate moral effect would be increased, and at the same time the monied interest itself would be immediately converted again into the all important work of moral culture and literary improvement.

Some propositions have been made to your committee and to the public, recommending this General Conference to establish a university for the whole connexion. The committee, however, are of opinion, that such a course would not, at this time, be eligible for various reasons, among which are the following:—

1. They do not think our people are sufficiently awake to this subject to make such a plan at this time practicable.

2. Not half of the conferences are

yet provided with even academies under their own patronage, and we should think it more congenial with our religion, our civil government, and the good of society, to make provision for the common instruction of the many, before we exerted ourselves to establish and endow a university for the few.

3. It is still questionable whether, even for the most liberal course of education, one university for the whole connexion would, on the whole, be so well patronized and so useful as two or three.

Finally, the committee would recommend that the conferences should unite in their several conference capacities, or by uniting the energies and efforts of two or three conferences, and establish seminaries that shall promote literature, morality, industry, and a practical knowledge of the arts for useful life. And it cannot be doubted but that God who has hitherto prospered our church, will give success to their labours, so that not only their own children, but future generations will rise up and call them blessed.

STATE OF THE MISSIONS UNDER THE DIRECTION OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Cherokee Mission.—Letter from the Rev. Wm. M·Mahon, dated Huntsville, April 1, 1828 :—

“ DEAR BROTHER :—I have just returned from the Cherokee mission, and hasten to make my first report, which I fear, however, will not arrive in time to appear in the Annual Report, as you have requested. We have, at this time, four missionary stations, at which schools are taught, extending through the heart of the nation, including about one hundred children, who are learning reading, writing, arithmetic, and some of them the English Grammar. We have also three large circuits, on which the word of life is regularly preached, both in English and Cherokee, with zeal and success. We have ten houses of religious worship, all built by our Cherokee brethren and friends. Among the nation, we have two licensed preachers, nine exhorters, and many leaders in good standing, zealous and useful. Seven missionaries are employed in

the nation this year, who preach, at least, at sixty places, and who labour, night and day, for the salvation of this long neglected people. We have upwards of seven hundred members in the society, many of whom are among the leading and principal persons and families in the nation, who exert a happy influence over their neighbours, relations, and the nation generally. The government of the Cherokee nation, is now in full and successful operation, under their constitution ; and they are doubtless making very rapid strides in useful improvements. I have sent you one of the first numbers of ‘The Phenix,’ a paper which they have just established at New Town.”

Recent information received from the Rev. Wm. Case, states the safe arrival of himself and the converted Indians who accompanied him in his late tour, and that the missions are still prospering in Upper Canada. A more particular account may be expected hereafter.

REVIVALS.

A letter from Germantown, Ky., states, that “at Augusta, Five Lick Bethel, and at Washington, there is a glorious work of grace in progress.”

After detailing some interesting particulars of this work, the writers say,

“We have received into society, within the bounds of this circuit, since last November, about four hundred members, most of whom are rejoicing in the love of God. Hallelujah! ‘I am happy while I write.’ At several

of our appointments the work is in its infancy ; and at most of those we have named, it is still in progress. Where we once had our eight or ten to preach to, we have now crowded houses of serious and well disposed hearers. In private and in public, religion is all the theme—opposed by some, and defended by many.”

The Rev. Michael Taylor gives the following account of a work of grace in Somerset circuit, Ky.—“When I

came to this circuit I was anxious to see the work of the Lord revive among the people. One day while reading in one volume of our Magazine, I saw an account of a preacher who, after going to his station, requested the different classes to appoint a day of fasting and prayer for the Lord to revive his work, and wherever they attended to this there was a gracious outpouring of the Spirit. I thought I would try the experiment. Accordingly I recommended the same course to my brothers and sisters on the circuit; and after this, before I got once round, I saw the good effects of prayer. There was one appointment at which I had almost despaired of any good being done, and was tempted to take away preaching. They had been, I suppose, faithfully attended to about eight years, and not one soul converted. When I came round to this place, I arose to preach under some embarrassments and discouragements. But, bless God! before I was done he loosed my tongue, his power came down among us. I called up the mourners. Several came, I believe, in good earnest, for they continued to wrestle with Jacob's determination until four of them were happily converted to God. Our meeting never finally closed till after night. Nineteen in all have been added to that class.

"The work appears to be prospering in other parts of the circuit. Upwards of seventy have joined society."

The Rev. D. H. Kingsley, of the Williamstown circuit, says, "All our appointments offer more or less encouragement, and even during our labours among this people there have been occasional awakenings and conversions in almost every part of the circuit, and several valuable accessions made to our societies. We still use the old prayer, 'Oh Lord, revive thy work,' and laying hold of the promises of God, expecting yet to see better days. Oh, my God, let there be a shaking among these dry bones of the valley, and grant that this may truly become Immanuel's land."

A letter from the Rev. I. H. Tackett, dated at Meadville, Pa., May 19, 1828, gives an encouraging account of the work of God in that place. He observes, that "Numbers have embraced religion this year, and have joined our church; and the borders of

our Zion are enlarging so much, that our labourers are too few for the much we have to do; and we frequently have been solicited to take in a number of new appointments, to preach, in neighbourhoods where we thought was the least prospect, of any other places, of doing good; but we find that prejudice is flying as fast as our doctrines are fully known. We are looking forward with a pleasing expectation of seeing great good done in the name of our Prince Emanuel, in this section of his vineyard."

Extract of a letter from the Rev. Th. S. Hynde, dated Newport, Ky., June 2, 1828: "The opening of the season in Kentucky is highly favourable to religion. Camp meetings have already commenced, and are in successful operation. On Saturday evening we had pleasing tidings. A brother from the interior of Kentucky informed us that my *only* brother, (whom a sister desired me last fall to enter into a covenant to pray for,) with his wife, son, and son's wife, daughter, and daughter's husband, and all his children of an age fit to join society, (except one,) had united themselves to the church. It had such an effect upon my aged father, that we had to convey him to bed, where he rejoiced in an ecstasy of joy till he fell asleep. This was his *only child* out of society!"

Extract of a letter from the Rev. I. Nixon, dated Petersburgh, N. Y., May 19, 1828: "The revival commenced in this place the latter part of February last, at first among those of minor years: but although our Saviour, when on earth, testified his willingness to receive *little children*, yet in this instance he did not see fit to confine himself to such; for the work spread progressively, so as soon to include persons of every age and condition; insomuch, that within the space of twelve weeks, no less than one hundred and fifty souls have been hopefully converted to Christ. Of this number, eighty-eight have become probationary members of the Methodist society in this place, and fifty-one have already received baptism."

Accounts from several other places are equally encouraging. The following is extracted from the New-York Observer:—We learn by a clergyman from Massachusetts, that in Conway, Franklin county, the state of religion

the past year has been unusually interesting, and that about fifty have expressed a hope in the merits of Christ. In Buckland, an adjoining town, about forty; and in South Deerfield about

an equal number. In Easthampton and Westhampton a revival is in progress, and about thirty instances of hopeful conversion have occurred in each.

POETRY.

EASTER DAY :

BY THE LATE BISHOP HEBER.

God is gone up with a merry noise
Of saints that sing on high;
With his own right hand and his holy arm
He hath won the victory!

Now empty are the courts of death,
And crush'd thy sting, despair;
And roses bloom in the desert tomb,
For Jesus hath been there!

And he hath tamed the strength of hell,
And dragg'd him through the sky;
And captive behind his chariot wheel,
He hath bound captivity!

God is gone up with a merry noise
Of saints that sing on high;
With his own right hand and his holy arm
He hath won the victory!

THE DAISY :

BY JOHN MASON GOOD, M. D.

Nor worlds on worlds in phalanx deep,
Need we to prove a God is here:
The daisy, fresh from winter's sleep,
Tells of his hand in lines as clear.

For who but he who arch'd the skies,
And pours the day-spring's living flood,
Wondrous alike in all he tries,
Could rear the daisy's purple bud?—

Mould its green cup, its wiry stem;
Its fringed border nicely spin;
And cut the gold-embossed gem
That, set in silver, gleams within?—

And fling it, unrestrain'd and free,
O'er hill, and dale, and desert sod,
That man, where'er he walks, may see,
In every step, the stamp of God.

THE CONVERTED HEATHEN :

BY THE REV. WILLIAM SWAN,
Missionary at Selinginsk.

THERE was a man whose very name once shed
The dews of death on every heart around;
With nightly draughts of reeking blood he fed
His glutton idol MURDER. His soul found
Its solace in the wild distracted sound
Of parents shrieking for their children slain,
Of children wailing when the moisten'd ground
The blood of parents did with crimson stain;
Destruction his delight, his pastime to give pain.

But now, he cultivates his peaceful vale!
Around him youth and age in safety sleep,
And hail him with a smile! This is no tale.
Drawn from the records Monkish craft did keep:
For 'twas but yesterday the yestie deep
Convey'd the news that Africaner, now
Another man, doth pray, and love, and weep!
His heart is tamed, a calm sits on his brow,—
The lion is a lamb!—Go, skeptic, ask him, how?
He heard the tidings mercy sent from heaven;
He heard, and, melted by the Saviour's love,
Cried, "May a murderer be yet forgiven?
Save me, oh Jesus, save!" while, like a dove,
Descending on the prostrate from above
The Spirit came: contrition's waters flow;
He reads the page of truth; his fears remove;
His faith and love with fairest blossoms blow,
Repentance bears her fruits, and bends her branches low.